733 Temperance societies were already well established at the close of the last century. In addition to their campaign against alcohol as a menace both to the individual and to the developing nation, they also performed many other jobs relating to public service. This movement meant boycott for the Baltic German industry, which held a monopoly on potato-spirits (Schnapps) and beer. The Temperance League of Estonian Youth (Eesti Noorsoo Karskusliit) directed its activities at preventive work rather than correction of the alcohol habit. Although there was always a certain amount of opposition to the temperance movement, it had its special place of merit in the national movement. There is no accurate information about the temperance movement in present-day Soviet Estonia. However, refugees and returned German prisoners of war have told that drinking, as a means of

733 escape, has tremendously increased in Estonia and that alcoholic drinks have been made liberally available to everyone by being sold in every grocery store and restaurant.

873 Student organizations played an important role in Estonian life. The student body of Tartu University fell into two categories, the organized and the unorganized; the latter, a minority, were referred to as "Wild students" (metsikud). There were two main types of organizations: the societies (seltsid) and the corporations (korporatsioonid), both of which received financial support from their alumni (vilistlased) members long after they had graduated. Membership in the korporatsioon or selts was for a lifetime, and these social groups, as a result, had a strong influence on their members for as long as they lived. They helped determine

593 The parents normally enjoyed prestige in the family and the children took their advice into consideration even after they had become adults. [674] The percentage of juvenile delinquency was not high and occurred mostly in the larger cities, rarely in rural communities. In the rearing of children, the Estonian mother played, of course, an important role. Being at home more than the father, her moral influence was usually decisive [733] for her growing children. Even if the father was inclined to some weakness--of which the most common was excessive drinking--the mother in many cases was able to bring up a decent 562 family. In Estonian public life the important 593 role of the mother has been strongly emphasized. Estonian literature has many examples of affectionate relations between children and their mother. Mother's Day was observed every year in schools, churches and in public

791 into the land of the dead and to gather there supernatural knowledge. After regaining consciousness they used their new knowledge to interpret dreams, to heal or cause diseases, to influence favorably or unfavorably hunting, fishing, journeys, to dominate nature, or rather the invisible spirits standing behind visible nature. They knew that the spoken word was the most effective. Magicians dominated men, things, animals and spirits with the spoken word. The syllables of the verses march in firm, short resounding steps with repetition, alliteration,
533 and analogy. Connected with the spoken word is song, music, which with the Estonians and Finns is something immediately spiritual and divine, as only perhaps in China. The Estonian lifted himself up to the gods in song "the song does not spring from the earth, not from the earth, not from wood, the folk-song has come from heaven, through the holy
534 clouds, above the crooked edge" (Kalewipoeg). The harp, which is made of a pine or linden branch and has an upper surface and a bottom graded surface, was once developed from a birch which grew out of the grave of a murdered virgin. It is said that the evil one made the bagpipe and the horn and that Wanemuine, the god of song, made the
533 harp and the flute from a leaf. How long the spoken word has here preserved its old, powerful meaning can be seen from the fact that as late as the year 1810 the Estonian women sang on holidays as long as 24 hours on hills which were called "places inherited from ancient times."
733 Following the time in which such knowledge was generally alive or still preserved in memory, there came a period in which it lived only with spiritual leaders and was interpreted by them in pictorial representations. From this period comes what is transmitted of the following: Jumala, the god of heaven; Ukko "nine inherited holidays is the ninth Ukko-feast" (Kalewipoeg); Taara, the ancient father to whom they sacrificed on the four /six /solstices; images; the creation legends about the development of the world from an egg; the earth as a living organism, as the mother; the sun service; the haljas, the guardian angels of men. /25: Illustrations./

/26/ The Letts.

I.

000 1. Summer kitchen. 2. Log house with split spruce wood roof /Lubben/. 3. Storage shed. 4. Hand mill. 5.-6. Beehives. 7. Baby walker.